A

Briefe and neceſſarie Catechiſme, concerning the principall poynts of our Chriſtian *Religion.*

Written for the good of all ſuch *as ſeeke after conſolation* in Chriſt.

By R. C.

1. Pet. 3. 15.

Sanctifie the Lord God in your harts, and be readie alwaies to giue an anſwere to euerie man that asketh you a reaſon of the hope that is in you.

AT LONDON,
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BIBLIOTHECA·BODLEIANA

¶ A briefe and neceſſarie Catechiſme, concerning the principall points of our Chriſtian *Religion.*

Queſtion.



Hereas all men deſire to bee bleſſed, and moſt men are deceiued in ſeeking that bleſſednesſe, tell me, which is the true way thereto?

Aunſwere.

To know God to be my Father in Ieſus Chriſt, and therefore to ſerue him according to his will, and to ſet forth his glorie, beleeuing that I ſhall want nothing, that is good for me in this life, and that I ſhall enioy euerlaſting bleſſednes in the world to come.

How know you this?

By the working of the holy ghoſt, and by the meanes of his word.

What call you his Word?

The reuealed will of GOD, ſet forth vnto vs in the holy Scriptures.

Which doe you call the holy ſcriptures?

The bookes of the olde and newe Teſtament, commonly called Canonicall.

Are all things that are necessarie for vs to know, contained in them?

Yea: for GOD being full of all wisdome, and goodnes, would leaue out nothing, that was requisite for vs to know.

Is it lawfull to adde to, or take anie thing there-from?

No: for GOD hath flatly forbidden it, and hath pronounced grieuous curses vpon those that doe so.

Why is it so grieuous a sin?

Because it is a great sin to alter the last will of a mortall man, therefore much more to change the last Testament of eternall God.

Why is it requisite that the will of God should be set forth vnto vs?

That wee might haue pure rules of his worship, and sure grounds of our saluation.

Is it not lawfull to repose any part of Gods worship, or our saluation, in the doctrines and doings of men?

No: for all men by nature are liars, and defiled with sinne: wherof it followeth, that all mens doctrines and doings, are mingled with lies and corruptions.

How far are we bound to their doctrine and

and doings.

So farre forth as they are agreeable to Gods word.

May all reade the Scriptures?

Yea: all that be of age, able to discerne betweene good & euill, ought to increase in knowledge, for their furtherance in saluation, as they doe in yeeres.

VVhy must all such reade the Scriptures?

1. Because euerie one must be able to proue and try himselfe, whether he be in the faith or no.

2. Because euerie one must be able to proue and examine mens doctrines and doings by the Scriptures, that they be not thereby in their saluation deceiued.

3. Because euerie one must be able, as his calling requireth, to teach, admonish, exhort, and comfort one another.

4. Because euerie one must be able to make an account of the faith & hope that is in him.

But what if men cannot reade?

Then they must vse the helpe of others that can.

Is it enough to read the Scriptures priuately, or with others?

No: for God hath also commaunded to heare thē read publiquely in the Church.

And is that enough?

No: for he also hath ordained preaching.

Why must preaching be ioyned with reading?

Because it is the most principall and proper meanes to beget faith in vs.

Why must faith be mixed with the word read and preached?

Because otherwise the Word profiteth vs nothing.

How many things are requisite to be in euery one that wil come to heare the word read and preached?

Amongst other, foure are necessarie: 1. A trembling feare of the Maiestie of God. 2. An assured faith in Christ. 3. An earnest endeuor to frame our liues thereafter. 4. To pray for the holy Ghost to be giuen vs, to enlighten our mindes, and write all these things in our harts.

Which be the principall parts of Gods word?

The Law and the Gospell.

What call you the Law?

It is that part of the word, that commandeth all good, and forbiddeth all euill.

What

What if we could keepe the Law?

Then we should be blessed.

What if we breake the Law?

Then are we subiect to the curse of God, and so to death and damnation.

What call you the Gospell?

It is that part of the word, which containeth the free promises of God, made vnto vs in Iesus Christ, without any respect of our deserunings.

What doth it worke in vs?

A true and liuely faythin Iesus Christ, whereby we lay hold of the free remission of our sinnes in him, and come by true repentance of them.

VVhat must wee learne by the vvhole word of God.

Two things: First, to make a right and sounde entrance into our saluation. Secondlie, how to increase and continue the same vnto the end.

What is required for our right & sound entrance to our saluation.

Three things: First, to know and be perswaded of the greatnes of my sinnes, and the miserie due to the same.

Secondly, to know howe wee may be deliuered from them.

Thirdly,

Thirdly, to knowe what thanks we owe to the Lord, for our deliuerance.

How shall wee come to a right sight of our sinnes, & a sound perswasion of them.

By the Spirit of GOD, leading vs to the true vnderstanding of the Law, and a due examination of our selues thereby.

Where is the Law set downe?

It is written in many places of the scripture, but the summe thereof is contained in the ten commaundements.

Rehearse them.

I am the Lord thy God, thou shalt haue no other Gods but me. &c.

How are they deuided?

Into two principall heads or Tables.

What doth the first Table teach vs?

Our dutie towards GOD, and is contained in the foure first Commaundements.

What learne we by the second Table?

Our dutie towards our neighbour, and is contained in the latter fiue Commandements.

VVhy are the duties towards GOD set downe, before our duties towards our neighbour?

Becaule

Because the loue of GOD, is the ground of the loue of our neighbor, wherof it followeth, that none can rightly loue his neighbour, except hee first loue GOD.

Why are the duties towards our neighbour, ioyned to our dutie towards God?

Because the loue of our neighbour, is the proofe and triall of our loue towards God. Whence it followeth againe, that none can loue God aright, except he also loue his neighbour.

VVhy are the Commaundements set downe in tenne parts, and not in generall.

Because God is not pleased with doing our duties in generall, or in some part, but hee will be wholy serued in all and euerie one of his Commandements.

VVhy are they set downe singularly, or to euery one?

Because euerie one must doe his owne duetie, though none goe before him: whence it followeth, That euerie one must beare his owne burden, and none shall haue excuse by others example.

Are there not some rules, which serue for the better vnderstanding of euery one of the Commaundements.

Yes

Yes: there are foure which haue especiall ties.

1. In euery commaundement where euill is forbidden, the contrarie good is commaunded: and where any good is commaunded, the contrarie euill is forbidden.

2. In euery commaundement, manie more euils are forbidden, & many more good things commaunded, then in worde are expressed.

3. God is a Spirit, and therefore his commaundements, require a spirituall obedience.

4. In euery Commaundement where euill is forbidden, there the occasions of euill are also forbidden, and where good is commaunded, there also the occasions of good are commaunded.

What is the first Commaundement?

Com. 1. *Thou shalt haue no other Gods but me.*

What euill is heere generally forbidden? Euen that which the wordes do import.

What good is commaunded.

To haue God my onely God, and to be alwaies in his presence.

What is it to haue God to be our only God.

To

To giue him all those things which be proper and peculiar to his maiestie.

Which be those, that properly concerne God, and therefore be the especiall things commaunded.

The summe of them are these: I am bound by this Commaundement to beleeue in God, to loue, feare, and obey him, to praise him, and pray vnto him.

After what sort must you performe these duties.

With my whole mind, and vnderstanding, with my whole hart & strength.

Which be the peculiar things forbidden.

To faile, in giuing to God any of these or the like good things in any part or respect.

What else is particularly forbidden.

To giue any of these fore-named things, to any creature or any other thing whatsoeuer, whereby our hart may be in any sort withdrawen from God.

What be the occasions of breaking this Commaundement.

1. The vaine desire of pleasures, riches, and glory of this world.

2 A negligent and carelesse vse of the meanes to serue God.

Are not the contrarie good things to these

theſe Commaunded.

1 Yes: As firſt a hart contented with any eſtate, and vſing the things of this world, as if it vſed them not.

2 A reuerent and diligent vſe of the meanes to ſerue God his prouidence.

Rehearſe the ſecond Commandement.

Com. 2. *Thou ſhalt not make to thy ſelfe any grauen Image, &c.*

What euill is expreſly forbidden heere.

I am forbidden to make any Image eyther to repreſent God or worſhip him by.

What euill is generally forbidden.

I muſt auoid all inuentions and deuiſes of man in the outward worſhip of God, which be contrarie or beſide the word.

What be the eſpeciall euils forbidden.

Chiefely all the corruptions, in the ſubſtance of doctrine, Prayer, Sacraments, and diſcipline of the Church.

What occaſions of euils be forbidden.

There be ſome which we muſt neceſſarily auoid, leaſt we will fall into ſuperſtition and idolatrie: as:

1 To ioyne the falſe parts of worſhip, with the true worſhip of God.

2 To be preſent at idolatrous and ſuperſtitious ſeruice.

3 The

3 The reseruation of some especiall monument of superstition and idolatry.

Which be the lesser occasions forbidden, and yet so that we haue the especiall grounds of Gods worship, which must and may tollerate, when we cannot helpe them.

1 All vaine, idle, and superstitious ceremonies.

2 All kæping companie with false worshippers.

Is not the euill in hart also forbidden.

Yes: so farre forth as I trust in my hart to haue any of them prenaile or be established.

What good is commaunded.

1 Generally, all the outward meanes of God his worship, which be agreeable to his written word.

2 Specially, doctrine, prayer, sacraments, and discipline of the Church, as agree with Gods word in the substance thereof.

What occasions of good be commanded.

1 To haue and vse good bookes, of the doctrine and histories of the Church, written according to Gods word.

2 Erecting & maintaining of schooles

of

of learning as nurseries of the ministery.

3 Sufficient prouision to be made for the ministers.

4 Building & maintayning Churches, with all things belonging thereto.

5 All good ceremonies and orders agreeable to Gods word.

6 All familiar company with the true worshippers of God.

What good in hart is heere commaunded.

To vse the meanes of Gods worship not onely outwardly, but also in spirit and truth.

What meane these words, *For I the Lord thy God, am a iealous God. &c.*

That God will punish false worship in the false worshipper, and vnto the third and fourth generation in their posteritie.

What is meant by that, *And will shewe mercie vnto thousands, &c.*

That God will blesse his true worship in the true worshippers, and their posteritie into the fourth discent.

What is the vse of these.

To make false worship more vile, and his true worship more precious in our eyes.

Rehearse

Rehearſe the third Commaundement.

Thou ſhalt not take the Name of the Lord thy God in vaine. &c. Com. 3.

What is heere forbidden.

1 All periury or falſe ſwearing, banning or curſing, inchanting or coniuring.

2 All ſwearing by falſe Gods, or naming them with reuerence.

3 All cuſtomable ſpeaking of God, or ſwearing without reuerence.

4 Cauſing Gods Name to be diſhonored by falſe doctrine, or an vngodly life, in my ſelfe, or other.

What good is commaunded.

1 In matters concerning Gods glory, I muſt ſweare by God onely in iuſtice, iudgement, and truth.

2 I muſt indeuour from my hart to grow vp in the true knowledge of God, and a godly life, that God may be glorified therein.

What meane thoſe words, *For the Lord will not hold him guiltleſſe that taketh. &c.*

That God will certainly punish the diſhonouring of his name in any ſort.

What is the vſe hereof.

To make vs more fearefull to dishonour God, and more carefull to honour him.

Rehearse the fourth Commandement.

Com. 4. *Remember the saboth day to keepe it holy. &c.*

VVhat is heere commaunded.

Generally, to make it my whole delight to sanctifie the holy Saboth of the Lord, from morning to night.

1 Particularly, to vse all the publike meanes of Gods worship in the congregation of Gods people.

2 To reioyce to vse all such private exercises as may make the publique meanes profitable to my selfe & to other.

VVhat be those private exercises.

1 The examining of my sinful wants, private prayer, reading the scripture, singing of Psalmes, conferring with other, and applying all things to my selfe, with a care to profit other.

2 Relæuing the nædie, visiting the sicke, and them that be in prison, comforting them that are in misery, reconciling them that be at variance, admonishing the vnruly, &c.

3 The considering the creatures of God, thereby to provoke my selfe and other to

praise

praple him.

VVhat else is generally commaunded?

A diligent searching with my hart, with the like care to finde out, and to reape some profit of the forenamed meanes, so that I may be better for, and thorow them.

VVhat is forbidden.

Generally, the vsing of those either private or publike means, in ceremonies, without some good fruit in my selfe, or care of fruit in other.

1 Particularly. All such labours and pleasures in thought, word or deede, as may hinder me or other from vsing or profiting by the forenamed meanes.

2 The leauing vnvsed any of those publike or priuate exercises.

Rehearse the fift Commaundement?

Honour thy father and thy mother. &c.

VVhom doe you vnderstand by Father and Mother?

Not onely my naturall parents, but also all those whom God hath set ouer me, for my good, as Magistrates, Ministers, Maisters, &c.

What duties doe Children owe to their Parents?

Reuerently and obediently to receiue their instructions, commandements and corrections, to succour and pray for them.

vvhat are they forbidden to doe.

To refuse or murmure their instructions, commaundements, and corrections, or to neglect any duty belonging to them.

vvhat duties doe seruants owe to their maisters.

In feare and trembling to submit themselues to their instructions, commaundements, and corrections, and to pray for them.

vvhat are they forbidden.

To refuse or repine their instructions, corrections, and commaundements, and to doe no eye service to them.

vvhat if parents and maisters doe not their duties.

Yet they must obey for conscience to Gods ordinance.

vvhat if they command vniust things.

They must obey God rather then man, and submit themselues to their corrections.

vvhy are those things added, *That thy daies may be long in the land.*

To allure vs more carefully to kepe,

and

and willingly to obey his commaundements: whereas disobedience shall be punished with a short and miserable life.

Rehearse the sixt Commaundement.

Thou shalt do no murther. *Com.6.*

vvhat is heere forbidden.

1 Foure things especially. First, by weapen or poyson to kill our brother.

2 By wound, or blow, or any such meanes to shorten the life, or impaire the heath of any man.

3 By word, countenance, or gesture, to mocke, grieue, or contemne any man.

4 To be moued with anger, hatred, or enuie, whereby we may be brought to reuenge our selues on our brother.

vvhat is commaunded.

1 To haue peace with all men, as much as possible is in vs.

2 In thought, word, or deed, to seeke the preseruation of all.

Rehearse the seuenth Commandement.

Thou shalt not commit adulterie. *Com.7.*

How many things are heere forbidden?

1 Three. 1 All those outward actes, wherby the bodie is defiled, as adulterie, fornication, and vncleannesse, and this

is committed two waies.

1 Either against our owne bodies, which is vnnatural, or against the bodies of other creatures, which is monstrous.

2 By marrying one either of a false religion, or no religion, or within the degrees forbidden, or by the intemperate vse of the marriage bed.

2 All those instruments and occasions are forbidden, whereby this sinne is stirred vp, or strengthened in vs, and they be all contained in this word, wantones. Which is, 1 When either the whole body is abused in idlenes, or vaine sports, or else when any part of the bodie, as the eye, the eare, the tongue, the nose, the head, or the foot, are abused to euil.

2 When we vse intemperately, meat, drinke, sleepe, or apparrell, or any inconuenient company, time or place.

3 All that inward setled lust is forbidden, whereunto the hart doth giue consent.

VVhat good is commaunded.

1 To keepe my selfe pure and chast in minde and bodie.

2 To vse those meanes carefully which may keepe vs chast.

VVhat

What meanes be those.

Continuall temperance in meat, drinke, sleepe, and apparrell, continuall painefulnesse in our calling, fasting and watching so long as need requireth.

What if by these meanes we cannot be kept chast.

Then may we marrie, and in marriage to vse those meanes carefully, whereby the marriage bed may be kept pure and vndefiled.

Rehearse the eight Commaundement.

Thou shalt not steale. *Com.8.*

How many euils are heere forbidden.

1 Three. 1. All those outwarde actes, whereby stealth is committed, and that is, by our selues, or by other. By other, when wee commaund or counsaile others to steale, either by keeping counsell, or any way consenting to them. By others. 1. All secret filching and open robberie, of neuer so small a thing for neuer so great a neede. 2. All extortion, or violent wrong, all oppression and vnmercifull dealing. 3. All deceit in buying or selling, or exchaunging and not restoring things borrowed, found, giuen to be kept, and such like.

2 All the outward occasions of stealth.
1 As false waights, measures, coyne, &c.
2 Living in an vnlawfull calling, idlenes, wastfull spending of our goods.

3 All inward stealth of the hart is forbidden: that is, the setled will or desire of our neighbours goods, although wee cannot get them, eyther for feare, shame or &c. we doe not take them.

What is heere commaunded?

1 To restore goods euill gotten, or wrongfully kept.

2 To labour faithfully in a lawfull calling, to be sparing of that we get, and to helpe others as need requireth.

Rehearse the ninth Commandement.

Com. 9. *Thou shalt not beare false witnes, &c.*

What is heere forbidden.

Not onely to beare false witnes our selues, but also to be partakers with false witnes bearers.

How may waies is false witnes borne.

Two: Outwardly and inwardly.

Against whom doe men beare false witnes outwardly?

Against others, or themselues, against others, two waies. 1 In iudgement, when they giue or receiue false information,

matiõ, pronounce or write falſe ſentence.

2 Out of iudgement, and that is alſo two waies. 1 When any rayſe vp, ſpread abroad, or liſten after falſe reports. 2 When any report the faults of others, without care of their credit, or when with flattering hearts they commend any man.

How doe men beare falſe witnes againſt themſelues.

Either when they denie that to be in them, which is indeed, or take that vpon them which is not, good or euill.

VVhat be the occaſions of falſe witnes.

The fleſhly hatred of our enemies, or carnal loue of our ſelues, or our friẽds, to get the things we loue, & auoid that we hate.

How do mẽ beare falſe witnes inwardly.

Either in ſuſpition without a iuſt cauſe, or in iudging falſly or hardly of any man.

How are we partakers with falſe witnes bearers?

If we either commaund or counſaile it to be done, or if we miſlike it not, ſtaying it if we can.

VVhat is heere commaunded.

1 In iudgement to further righteous cauſes, ſo far forth as my calling requires

2 To speake the truth from my heart to euery man, so much as is requisite for him to know.

3 To be as carefull of the credit of my neighbour, as the nature of his offences will permit.

Rehearse the tenth Commaundement.

Com.10. *Thou shalt not couet. &c.*

Are all motions and desires euill.

No: For the desire and appetite of meat, drinke, and sleepe, are naturall, and in their owne nature good, vnlesse through our corruption they become sinfull.

What motions then be euill.

Those which are eyther against God, or our neighbours.

Are all such forbidden in this Commaund.

No: For those which are against God are forbidden in the first commaundement, those therefore are forbidden here which are against our neighbour.

Seeing in the former commaundement, we are forbidden to hurt our neighbour in hart, how doth this differ from the former.

There, the setled desires of the hart are forbidden, but here are forbidden those paly, wherto the hart doth not consent.

VVhence doe these motions arise.

Eyther

Either of our owne corruption, or else are offered by Sathan, or else by men.

Are all these sinnes in vs.

All that arise of our own corruption, are, but those which the deuill or men offer vnto vs, are not, vnlesse wee be infected with them.

How are we infected by them.

When we take pleasure in them, when we be intangled by them, or when wee suffer thē to tary in our minds, although our harts do not giue consent.

How is this commaundement broken.

1 When euill motions arise of corruption, moouing vs to hurt our neighbour.

2 When we be infected with those euil motions, which Sathan or euill men put into our minds.

3 When we doe not with like affection desire the good of our neighbour as we doe our owne.

What is commaunded.

To loue my neighbour as my selfe.

Who is your neighbour.

Euerie one that is neere me, and standeth in need of my helpe, and it lyeth me [illegible] helpe him, though he be a stranger, or

my

my foe.

Why iudge you ſo.

Becauſe of the image of God in him, and that he is mine owne fleſh in reſpect of our firſt parents.

Doth the law of God preſcribe the perfect rule of righteouſnes?

Yea: For there is no good thing in dæd, word, or thought, but it is hær cõmanded & likewiſe no euil but hærin is forbidden.

Can euerie one keepe the Lawe perfectly.

They that are not borne againe of God, cannot kæp it at all in any point, as pleaſing God therby in reſpect of themſelues. For except he be borne againe of God, he cannot ſæ the kingdome of God, nor enter therein: much leſſe kæpe the commaundements of God: Moreouer all men by nature, being borne and conceiued in ſinne, are not onely vtterly inſufficient to any good thing, but alſo diſpoſed and ready to all ſin & wickednes.

What puniſhment is due to the breakers of Gods law.

In this life the curſe of God and death, with manifold miſeries of bodie & ſoule, or both. And where this curſe is not ta-

ken

ken away, euerlasting death and damnation of bodie and soule in hell.

But God is mercifull.

Yea and God is iust & righteous, which righteousnes must fully be discharged, or else we cannot be partakers of his mercy.

And cannot we by our selues make satisfaction for our sinnes?

No: But rather from day to day increase our debt.

But doth not God wrong to man, to require of him that which he is not able to performe.

No: For God made man so, that he might haue performed it, but he by his sinne, spoyled himself and his posteritie of those godly gifts.

Can any creature in heauen or earth, which is onely a creature, satisfie his righteousnes.

None at all, for 1 God will not punish that in another creature, which is due to be paid by man. 2 None that is onely a creature can abide the wrath of God against sinne, and deliuer other from the same.

What manner of man is to be sought out to be our Mediator and deliuerer,

Ye

Hée which is indeed a verie right man, and perfectly righteous, & more mighty then all creatures beside: that is, hee which also is God.

Why must he be man, and perfectly righteous.

Because the righteousnes of God requireth, that the same nature which had sinned, should pray and make amendes for sinne.

Why must he be God withall.

That by his godly power, he may abide the burthen of Gods wrath in his flesh, and may get againe, and restore to vs the righteousnes and life which we in Adam lost.

Who is that Mediatour which is verie God, and very man, and perfectly righteous withall.

Our Lord Iesus Christ, who is made vnto vs, wisedome, righteousnes, sanctification, and redemption.

What is the vse of all which hath hitherto beene taught.

To bring vs to a sound perswasion and feeling of our sinnes, because they haue deserued so grieuous punishment, as eyther the death of the Sonne of God, or

hell

hell fire.

Are they deliuered from the curse of the Law, and made partakers of Christs merits, that are truly humbled.

Yea: For heauen and earth shal passe, but one iote or tittle of Gods lawe shall not faile, till all be fulfilled.

How is the truth of Gods law fulfilled.

Both in Gods children and in the wicked. In them, because it bringeth them to be truly humbled in themselues for their sinnes, and then sendeth them to Christ, who doth quite fulfil it. In these, because it declareth to them their iust confusion, when to the ende they either persenere, or dispaire.

Is sorrow for sinne sufficient to bring vs to saluation.

No: But we must also haue a true faith, which is a true perswasion of the mercies of God, merited by our Sauiour Iesus Christ.

How shall we attaine to this true faith.

By the spirit of God, giuing vs the true vnderstanding and perswasion of the Gospell.

Where is the Gospell declared vnto vs.

It is generally declared vnto vs in the holy

holy Scriptures, but the Church of God hath gathered out of them a certaine sum thereof, which is the articles of our Christian faith, commonly called the Creed.

Rehearse those articles.

The Beleefe. *I beleeue in God the Father, almightie, &c.*

How many parts are ther in these articles.

There are two. 1 Touching our faith in God. 2 Of our faith concerning the Church.

What beleeue you in the first part.

I declare, that I beleeue in God the Father, the Sonne, and the holy Ghost.

Why say you I beleeue in God, and not in Gods?

For that there is but one onely true God, vpō whom my faith is wholy staied.

If there be but one God, why name you three, the father, the son, & the holy ghost.

Because God hath so opened himselfe in his word, that these three sundry persons, are but one true & euerlasting God.

Why say you. I beleeue in God, and not rather, that there is a God.

By saying I beleeue in God. I declare that I put my whole trust & assurance in God, whereas the deuils & wicked men, beleeuing that there is a God, yet cannot

put

put their whole trust & confidence in him.

Why say you I beleeue, & not we beleeue

Because I must be saued by my owne faith, and not by the faith of another.

Why call you God Father?

Because he is the Creator of heauen, and earth, & so the father of all creatures.

Why say you Creator, and not Maker of heauen, &c.

Because he created all things of nothing, but to make, is to make something of that, which was before.

Why call you him Almightie.

Because as he created all things of nothing, so he doth preserue & guid thē by his mighty power, wisdom, iustice, & mercy.

What comfort hence do we receiue.

1 That al ỳ good angels of god shal watch ouer me, & pitch their tents about me.

2 That neither the deuil nor men, shal haue any power to hurt me: but when, and so farre as God will permit them.

3 That I shal haue a profitable & conuenient vse of all Gods creatures.

4 Though I suffer hurt by Sathan, or want of his creatures, yet all this shall turne to my good in the end.

How can this be.

Because

Because God can doe it as an almightie God, and will doe it, as a most mercifull and loving father.

True it is, that by creation we had this benefit, but we haue lost it, and are become the children of wrath, how then can God become our father, and shew vs, thy mercy.

Hee is become my father by faith in Christ, the sonne of God,

What beleeue you of GOD the Sonne.

First, that he is able to worke my saluation. 2. That he hath wrought it indeed after the manner that is heere set downe.

How can you beleeue that he is able to worke your saluation.

I beleeue it, beause he is both God and man, and hath received an office from God the Father to worke my saluation.

By what words in the Creed do you beleeue that Christ is God.

By these: (*His onely sonne,*) I declare that I beleeue in Christ the onely begotten Sonne of God, begotten of his Father before all worlds: God of God: light of light: verie God of verie God: begotten

gotten not made: being of one substance of the father, by whom all things were made.

Why call you him the onely begotten Sonne of God.

Because he is the alone Sonne of God by nature.

How can this be, seeing the Angels, *Adam*, and we also, be the Sonnes of God?

Adam was the sonne of God by creation, which state we haue lost, but now we be the sonnes of GOD by regeneration.

VVhy was it requisite hee should be God.

Because nothing but God was able to abide, and overcome the wrath of God, and the punishment due unto sinne.

What comfort haue you by this, that Christ is God.

Hereby I am assured that he is able to save me, by reconciling me to the Father, that he may make me the child of God.

By what words in the Creede doe you shew, that you beleeue that Christ is man.

By these words (*Borne of the Virgine Mary*) where I shew that he was borne,

as other men bee, and subiect to all infirmities of man, sinne onely excepted.

Why are these words added? *Conceiued by the holy Ghost?*

To shew that Christ by the holy Ghost was conceiued in the wombe of the virgin Mary, she continuing still a pure virgin, and that he was borne holy and without sinne, whereto all other by nature are subiect.

Was it needfull that Christ should be without sinne.

Yea. For otherwise the Godhead and manhood could not haue him ioyned together: besides if he had beene a sinner hee could not haue satisfied for others sinnes.

Why was it requisite that he should be man?

Because the righteousnes of God requireth that the same nature which had sinned, should also pay and make amends for sinne.

What doth this in this, that Christ is man?

I am thereby assured that Christ is fit to suffer the punishment of my sinne, and beeing man himselfe, will be more

pittifull

pittifull and mercifull to me.

vvhat fruit haue you by his holy conception?

I am aſſured, that his holy conception hath couered the corruption of my nature, and that his pure conception ſhall be imputed vnto mee.

vvhat comfort haue you by this, that he is both God and man?

That hee is able to finiſh moſt fully my ſaluation, ſeeing as hee is man, hee is fit to ſuffer for ſinnes: as hee is GOD, hee is able to beare the puniſhment of ſinne, and to ouercome in ſuffering, and therefore to be called Jeſus.

vvhat doth Ieſus ſignifie?

It ſignifieth a Sauiour: which name agreeth to Chriſt, becauſe hee ſaueth mee from all my ſinnes, & becauſe there is no other meanes, whereby I may in part or whole, bee deliuered from them.

vvhat comfort haue you by this?

Euen the ſame which I ſaid, and the rather, becauſe GOD from heauen gaue him this name, and the Church on earth hath ſubſcribed thereunto.

What signifieth Christ.

Annoynted, for he was annoynted to be a Prophet, a Priest, and a King, for all his people, and so for mee.

How gather you this?

By the annoynting Prophets, Priests, and Kinges, which were figures of him.

VVas Christ annoynted with materiall oyle as they were.

No: But with all gifts of the Spirit, without measure.

Why call you him Prophet?

Because he was, is, and euer shal be the onely teacher of the Church.

What were then the Prophets and Apostles.

They were his disciples and seruants, speaking onely by his spirit.

What comfort haue we by this.

Hereby I am assured that he will lead me into all truth, needful for Gods glory and my saluation.

Why call you him Priest.

Because offering vp himselfe a sacrifice once for all, he hath satisfied for all my sinnes, and maketh continuall intercession to the father for me.

What

What comfort doe wee reape by his Priesthood.

That, I am sure, that he is my Mediatour, and that I am made a Priest.

How is that.

By him I haue frædome and boldnes to draw nære, and offer vp my selfe, and all that I haue to God the Father.

Why call you him King.

Because he doth guide and gouerne me to euerlasting life by his word and spirit.

What comfort haue you by this.

Hereby I am assured, that by his kingly power, I shall finally ouercome the flesh, the World, Death, and Hell.

Why call you him Lord.

For that, not with gold or siluer, but with his precious blod, he hath purchased vs to be a peculier people to himselfe.

What comfort haue you thereby?

Seeing he hath paid so precious a price for me; that he will not suffer me to perish.

What is the second thing wherein thy faith in Christ consisteth.

I beleeue, that he hath wrought my saluation in deed, after that manner that is set downe in the Creed.

How

How is that?

1 First by his most painefull suffrings for sinne.

2 By his most glorious victorie and triumph ouer sinne.

In what words are his paineful suffrings expressed?

In these. *Suffered vnder Pontius Pilate, was crucified, dead, and buried, &c.*

vvhat is the generall meaning of these words?

Therein I shew my selfe to beleeue that Christ indured most grieuous torments both of bodie and soule.

vvhat comfort haue you by this?

I am freed from all those punishments of bodie and soule which my sins haue deserued.

How then commeth it to passe that we are so often afflicted with grieuous torments of bodie and soule?

Our sufferings are not by deserte any satisfaction for our sinnes in any part: but being sanctified in the most holy sufferings of Christ, they are medicines against sinne.

vvhy are those words set downe, *Suffered vnder Pontius Pilate.*

Not

Not onely for the fruit of the story, but also to teach, that he appeared willingly, and of his owne accord, before an earthly Iudge, of whō he was pronounced innocent, & yet by the same man condemned.

VVhat comfort haue you hereof?

That my Sauiour thus suffering not for his owne sinnes, but wholy for mine and other mens, vnder an earthly Iudge, I shall be discharged by the heauenly Iudge.

VVhat is meant by this that he was crucified.

That he dies not only a common death, but such an one as was accursed both of God and man.

VVhat comfort haue you by this?

This: That I am deliuered from the curse which I haue deserued by the breach of the law, and shall obtaine the blessing due vnto him, so keeping the same.

VVhat meaneth this, that he died?

That his soule was separated from his bodie, so that he died a corporall death.

VVhy was it requisite that he should die?

Because by sinne came death into the

world,

world, so that the iustice of God could not be satisfied for our sinnes, vnlesse death had beene ioyned with his sufferings.

VVhy is it further sayd, that *He was buried.*

To assure vs more truly that he was surely dead.

VVhat comfort haue you by his death and buriall.

1 This is my first comfort, that my sinnes are freely discharged in his death, and so buried, that they shall neuer come in remembrance.

2 Besides, my comfort is the more, because by the vertue of his death and buriall, sinne shall be killed in me, and buried, so that henceforth it shall haue no power to raigne in me.

3 I need not feare death, seeing that sinne, which is the sting of death, is taken away by the death of Christ, and that death is now made to me an entrance into life.

VVhat meanes this, *He descended into hell?*

That my Sauiour Christ did not onely suffer in bodie, but also in soule did abide most miserable vexations, griefes, and painefull troubles, and feare of minde,

into

into which, both before, and most of all when he hanged vpon the crosse, he was cast.

VVhat comfort haue you heereby.

That in all my grieuous temptations and assaults, I may say and make sure my selfe by this, that Christ hath deliuered me from the sorrowfull paines and griefes of hel.

What beleeuest thou in this article, *He rose againe.*

I beleeue, that Christ which in his manhood had suffered for me, did on the third day rise by his owne power from the dead. 1. Cor. 15. 20.

Wherin doth this article minister comfort vnto thee.

1 In three things. 1 His resurrection assureth me, that his righteousnes shall be imputed to me for my perfect iustification.

2 Because it rayseth me vp from day to day to righteousnes, and newnes of life in this world.

3 It ministreth vnto me a comfortable hope, that I shall rise againe in the last day from bodily death.

What beleeuest thou in this article, *He ascended*

ascended into heauen?

Act.1.2.9. I beleeue that Christ in mans nature, the Apostles looking on ascended into heauen.

What comfort haue you hereby?

Heb.9.15. 1 I am comforted in this, that Christ hath prepared a place for me in the heauens, which now I feele by faith, and hereafter I shall fully inioy.

2 I am comforted by his intercession to the father for me.

What fruit haue you thereby?

1 It doth reconcile me to the Father, for those sins which I daily commit.

2 Being reconciled to him, I can pray to God with boldnes, and cal him father.

What meaneth that, *He sitteth at the right hand of God, &c.*

1.Pet.3.22. That Christ in his mans nature was aduanced by the father vnto that he authoritie, whereby he ruleth all things in heauen and earth.

What comfort reape you heereby?

Math. 6.26. &c. 1 Because I shall receiue from him all things needfull for me vnder his gracious gouernment.

2 By his power all mine enemies shal be subdued and troden vnder my feet.

What

What beleeue you in this article, *From thence he shall come to iudge the quicke and the dead.*

That Christ shal come in his maiestie, to pronounce sentence vpon all those that were dead before, and that shall be found aliue. 1.Cor.15. 51.52.

What comfort haue you by this?

1 I am comforted in my greatest miserie: knowing that Christ will come one day to ridde me out of all. Reue.22.20

2 I am sure he will giue sentence on my side, and take me to glory with him. Rom.8.1.

VVhy say you, *I beleeue in the holy Ghost.*

Because he is God, equal with the Father and the Sonne.

Why call you him holy.

Because he is the author and worker of all holines.

What fruit haue you by this?

1 He doth assure me, that I am ỹ child of god, by making me cal him *Abba, Father.*

2 He assureth me, that by the death and resurrection of Christ, sinne dieth in me, and I am raised vp to holines of life.

3 He leadeth me into all truth, needfull to Gods glory and my saluation.

4 He

4 He comforteth me in all troubles, and in death assureth me of a better life in this same bodie and soule.

What meaneth this article, *I beleeue the holy Catholike Church*.

That there is a Church of God, though it cannot alwaies be seene with the eyes of men.

Why call you the Church holy?

For that, although in this life in it selfe it is sinfull, yet in Christ the head it is holy, and in the life to come shall be brought to the true perfection of holines.

Why doe you call it Catholike?

Because God at all times, and in all places, and of all sorts of men, hath an holy Church.

What meaneth this article, *The communion of Saints*.

That the whole Church communicate with Christ, & euery member one with another.

What comfort haue you by this?

I am comforted, for that I am iustified by that faith, whereby Adam and Abraham were iustified: which is tyed to no time nor place, and excludeth no person.

2 Because

2 Because I am made partaker of Christ, and all his merits by faith, and all the blessings of the Church by loue.

VVhat beleeuest thou by this article, *I beleeue the forgiuenes of sinnes.*

That God for Christs sake, doth freely forgiue not onely my sinnes, but also the punishment which I haue thereby deserued.

vvhy say you, I beleeue the forgiuenes of sinnes.

Because no reason can perswade me, but the holy Ghost must worke the assurance thereof in my hart onely.

vvhat comfort haue you thereby.

1 Because all the sinnes I daily commit shall neuer be laid to my charge.

2 Because the weaknes and wants of all my duties are couered and supplied in Christ.

3 For that God will heare me praying for other, that they may haue faith to feele the forgiuenes of sinnes.

vvhat meane you by this article, *The resurrection of the bodie into life euerlasting.*

That this bodie after it shall be dissolued into dust, shall be raised vp againe at the last day, and my soule shall liue in

euerlasting

euerlasting glory.

VVhat comfort reape you thereby?

1 I am made cheerefull in well doing, seeing my labour is not in vaine.

2 I am made to dispise the pleasures and glory of this world, and with patience to suffer all the troubles of this life.

3 It comforteth me ouer the death of my friends, and maketh me to be cheerefull in death, knowing I shal haue a part in the resurrection of the iust.

What fruit haue you by beleeuing all these articles.

The drift of all this, that being iustified by faith, I am made righteous before God.

Which be the seuerall fruits?

1 I am at peace with God, although in my selfe, for my outward sins, which I daily commit, and my inward conception which remaineth, I am accused.

2 I get strength to fight against my outward sinnes, to subdue my outwarde corruption, to do outward good works, and to delight in the law of God, in my inner man.

3 I haue an interest in all Gods creatures, so that the vse and want of them

shal turn to ỹ furtherance of my saluatiõ.

4 I am assured of the glorification of my soule and bodie in the heauens, because I am made an heire of euerlasting life.

Why is this giuen wholy & only to faith.

Not because faith doth deserue it, but because the merits of Christ can be laid hold on, and applied to my selfe by no other meanes, but by faith alone.

Cannot good works in some part iustifie vs.

No: For righteousnes which is able to stand before God, must be perfect.

Are not our workes so.

No: For many wates we sinne all, besides, the best workes we do are defiled with sinne, and therefore can deserue nothing at the hand of God.

vvhy then doth God promise a reward to them.

That is not for the desert of works, but of Gods grace and mercy.

Then this doctrine will make men careless for well doing.

No: For they that be ingrafted into Christ, must nedes bring forth good works.

vvhy is it needful they should doe good works.

1 That wee may by them shew our selues thankefull to God for all his benefits.

2 That we be assured of faith and election by good workes.

3 That by them we may edifie others, and that will be. 1 By incouraging and strengthening those that are good. 2 By winning those that are not yet come to God. 3 By stopping the mouthes of the wicked.

4 That God may be glorified therby.

Are good works so needful that we cannot be saued without them.

Yea: For although they worke not our saluation, in any part, yet for that, they that are iustified are also sanctified, they that doe no good workes declare they are neyther iustified nor sanctified, and therefore cannot be saued.

Then they must much more be condemned which commit sinne and lie in it.

Yea: For such are not onely pronounced accursed by the law, but also the Gospell hath denounced that they shall not enter into the kingdome of heauen.

Can euerie one doe good workes.

No: None but such as are borne againe,

that

that is, that they haue receiued Christ, as he is offered to vs of God ỳ Father, to be our wisedome, holines, righteousnes and redemption.

vvho then doe good works.

They that are thus borne againe, and carry in them the image of God, haue repentance wrought in them, from whence good works do proceede.

What is repentance?

It is a turning of our selues to God, whereby we crucifie and kill the corruption of our nature, & reforme our selues in the inner man according to Gods will.

What is it to crucifie the corruption of nature.

It is truly and with all my hart to be sory, that I haue offended God with it, and my other sinnes, and every day, more and more to hate it, and them, and flie from them.

How is this sorrow wrought.

Partly by the threatnings of the law, and the feare of Gods iudgements, but especially increased by seeing Christs death, wherby I haue power to hate sinne and leaue it.

How is this reformation of our selues wrought in vs.

Onely by the promises of the Gospell, whereby we feele the fruit of the rising againe of Christ.

What insueth hereof.

Hereby we are raysed vp into a new life, hauing the Law written in our hearts, and so reforme our selues.

Heereby it appeareth that none can repent of themselues, or when they will.

True: For it was said before, that it is the gift of God, giuen vnto them that are borne againe.

By this also it is euident that Gods children stand in need of repentance so long as they liue.

Yea: For there is none of the Saints of God, but carrying alwaies this corruption about them, sometime fall, and are farre from that perfection of godlines which the Lord requireth.

Why then saith our Sauiour Christ, that the Angels of God reioyce more ouer one sinner that repenteth, then ouer 99. who need no repentance.

Our Sauiour speaketh of repentance from dead works, and grosse sins, where-

of

of the righteous doe not stand in need, and yet they are daily to repent of their errours and infirmities.

Seeing it was said before, that good works proceed from repentance, what properties are required of works.

1 That they be such as God hath commanded in his law.

2 That they which doe them, be ingrafted into Christ, and doe continue in him.

What say you then of their good works which are not in Christ.

They doe no good works, because they neyther are as yet members of Christ, neyther do they offer them in his name.

3 That they be done to glorifie God, and assure vs of salvation.

Is it not lawfull to seeke our owne praise or merit by our good works.

No: For all our good works are imperfect, and salvation is onely merited by the death of Christ.

VVe haue heard that the Law worketh knowledge of our sinnes and feeling of our miserie, what meanes hath God ordained to worke faith in vs.

These fiue: The Gospell, Prayer, Sacraments, discipline, and affliction.

How many kinds of faith be there.

1 Two: Generall, whereby I beléeue God to be true in all his words.

2 Special, whereby eyther I beléeue God to be iust in his threatnings, and so am made penitent, or else whereby I beléeue that he is mercifull in his promises, and so come to repentance.

What difference is there betweene penitence and repentance.

Penitence is a sorrow for sin, wrought by the Law.

Repentance is a remouing our selues from sinne, wrought by the Gospell.

Is there such difference betweene the Law and the Gospell.

Yea: They differ in foure things.

1 The Law reueileth sinne, rebuketh vs for it, and leaueth vs in it. The Gospell reueileth vnto vs the remission of sinnes, and freeth from the punishments belonging thereunto.

2 The Law commaundeth to do good, and giueth no strength, but the Gospell inableth vs to doe good, the holy Ghost writing the Law in our harts, and assuring

ſuringes of the promiſe.

3 The Law is the miniſterie of wrath, death and condemnation, but the Goſpell is the miniſterie of grace, iuſtification and life.

4 In many poynts the Law may be conceiued by reaſon, but the Goſpell cannot, being far aboue mans reaſon.

vvherein doe they agree.

In this, that they be both of God, and declare one kinde of righteouſnes, though they differ in offering it vnto vs.

What is that one kinde of righteouſneſſe.

The perfect loue of God, and of our neighbour.

What inſueth heereof?

That the ſeuere Law, pronounceth all the faithfull righteous, becauſe they haue in Chriſt all that the Law requireth.

But yet they remayne tranſgreſſors of the Law.

They are tranſgreſſors in themſelues, and yet righteous in Chriſt, and in their inner man they loue righteouſneſſe, and hate ſinne.

VVhat then is the ſtate of the faithfull in this life,

They are sure in Christ, and yet fight against sinne.

VVhat fight haue they.

1 Within, they haue the battaile of the flesh against the spirit.

2 Without, the temptations of Satan and of the world.

How shall they ouercome.

By a liuely faith in Iesus Christ.

VVhat call you the flesh.

The corruption of our nature wherein we were borne and conceiued.

Doth that remaine after regeneration.

Yea it dwelleth in vs, and cleaueth fast vnto vs, so long as we carry the outward flesh about vs.

How doth the flesh fight against the spirit.

By continuall lusting against it, and that is two waies.

1 By hindering or corrupting vs in the good motions, works & deeds of the spirit.

2 By continuall moouing vs to euill motions, words and deeds.

What call you the spirit.

The holy spirit which God in Christ hath giuen vs, wherby we are begotte againe.

Doe wee not receiue the spirit in full measure, and in perfection at the first.

No: But first wee receiue the first frutts, & afterward daily increases of the same vnto the end, if ỳ fault be not in vs.

How doth the spirit fight in vs.

By lusting against the flesh, and that is also two waies.

1 Partly by rebuking, and partly by restrayning in vs the euill motions and deds of the flesh.

2 By continuall inlightening vs, & affecting vs with thoughts, wordes, & deds agreeable to Gods will.

What call you the world.

The corrupt state & condition of men, and the rest of the creatures.

How doth the world fight against vs.

By allaring and drawing vs to the corruptions therof, and the meanes it vseth herein are two.

1 Oft times by false pleasures, profit, and glory of this world, from our obedience to God.

2 Oft times it draweth vs by paines and losses, and reproches, to distrust Gods promises.

How shall we ouercome the pleasures, profit, and glory of this world.

1 By a true faith in Iesus Christ, who

despoyld

despoled all these things to worke our saluation, and to make vs able to ouercome them.

2 By a faith in Gods word, that feareth vs from doing any thing that is against his will.

How shall we ouercome the paines, losses and reproches of this world.

1 By a liuely faith in Iesus Christ, who suffered all these things to worke our saluation, and inableth vs to suffer them.

2 By a stedfast faith in Gods prouidence, that we shall want no good thing: and that all things seeming hurtful, shall be turned to the furtherance of our saluation.

What call you Sathan?

The aduersarie and enemie of God and his people.

How doth he fight against vs?

1 By subtilty, alluring vs to sinne, and therefore he is called a tempter, and a Serpent.

2 By laying fearfully to our charge our sinnes committed, and therefore he is called the deuill, that is, an accuser.

3 By seeking by manifold inward terrors,

rors, and outward troubles, to swallow vs vp, and therefore he is called, a roaring Lyon.

How shall we fight against him and his temptations.

1 By faith in Jesus Christ who ouercame all his temptations in his owne person, to the end we might ouerthrow him.

2 By resisting the inward motions, and outward occasions of sinne.

How shall we doe that?

By beleeuing that we are baptised into the death and resurrection of Christ.

How shall we ouercome Sathan and his accusations.

1 By faith in Jesus Christ, who hath iustified vs for all the sinne, for the which he can accuse vs.

2 By all those comfortable promises of the forgiuenes of sins, which in Christs name is made vnto vs.

How shall we ouercome him in our terrors and troubles.

1 By faith in Jesus Christ, who was heard in all his terrors and troubles, to giue vs an assurance that we shall not be ouercome by them.

2 By faith in Gods prouidence, whereby we knowe that he can doe no more vnto vs, then the Lord doth direct for our good.

VVe haue hard that the word is the first & chiefe means, not only to beget, but also to strengthen and increase faith in vs, what is the next principall meanes.

That is Prayer, chiefly seruing for the strengthning and increasing of faith.

vvhat is Prayer.

Prayer is a lifting vp of the minde, and a powring out of the hart before God.

Is there any prescript rule of Prayer left vs in the Scriptures.

Yea, euen that which our Sauiour Christ taught his disciples, called the Lords Prayer.

Is it lawfull to vse no other manner of words.

Yes, we may vse an other forme, but we must pray for the same things, and with like affection as are prescribed ther.

How is that Prayer deuided.

Into three parts: 1 The preface, or enterance thereto: 2 The prayer it selfe: 3 The cõclusion or shutting vp of ỹ same.

vvhich is the Preface.

Our

Our Father which art in heauen.

vvhat doth this put vs in minde of.

1 Of him to whom we pray: 2 Of our owne eſtate in prayer.

To whom doe we pray.

To God the Father, the Sonne, and the the holy Ghoſt.

vvhy doe you heare name the father.

Becauſe diſcerning the perſons, wee pray vnto the father, ſecretly vnderſtanding that wee doe ſo in the mediation of his ſonne, by the working of the holy Ghoſt.

vvhy muſt we pray to the father in the mediation of Chriſt his Sonne.

Becauſe God beeing diſpleaſed for ſinne, we can haue no dealing with him, but only by the meanes of his ſonne, in whom he is well pleaſed.

vvhy muſt we pray by the working of the holy Ghoſt.

Becauſe the holy ghoſt aſſureth vs, that God is our Father, & whereas we knowe not what to pray, nor how, he teacheth vs.

vvhat muſt we be perſwaded of our owne eſtate in prayer.

Partly concerning our ſelues, and partlie concerning others.

vvhat

VVhat perſwaſion muſt wee haue touching our ſelues.

We muſt be truly humbled, and withall, haue a certaine confidence that wee ſhall be hard.

How muſt we be truly humbled.

1 With a perſwaſion of our ſinfull miſerie and vnworthines to be holpen.

2 With a moſt certaine perſwaſion of the moſt glorious Maieſtie of God in heauen, that muſt helpe vs.

How ſhal we be aſſured that we ſhall be heard.

1 By being perſwaded that God loueth vs as his own children, in our Lord Ieſus Chriſt.

2 By faith, being perſwaded that God our Father is able to doe whatſoeuer he will in heauen and earth.

What muſt wee be perſwaded concerning other.

1 That all Gods people pray for vs.

2 We muſt be perſwaded that it is our bounden dutie to pray for other, as well as for our ſelues.

How are the petitions duided.

1 We make our requeſts for thoſe things which concerne Gods Maieſtie.

2 For those things which concerne our owne welfare.

Which be those that concerne Gods Maiestie.

The three first: 1 *Hallowed be thy name,* 2 *Thy kingdome come.* 3 *Thy will be done in earth as it is in heauen.*

What is meant by the name of God.

1 The names and titles of God, as *Iehoua,* the Lord of Lords, &c.

2 The wisedome, power, mercy, goodnes, truth, righteousnes, and the eternitie of God.

Why be these called the names of God. Because as names serue to discerne things by, so by these things GOD is knowne to be God.

What is meant by this word sanctified. We pray that God as he is glorious in himselfe, so he may be declared and made knowne to men.

How shall Gods name be declared to be holy and glorious.

1 We pray that his wisedome, power, mercy, &c. may more and more be imparted into vs, and other of Gods people.

2 We pray, that according as wee know these things, so the fruits of them may

may appeare in ours & all Gods peoples liues, that so Gods name may be honoured and praised.

What doe we pray against in this petion.

1 Against all ignorance of the holy things we should know, and want of good workes, whereby God wants of his glory.

2 Against all false religion, wickednes, and vngodlines, by which Gods name is dishonoured.

FINIS.